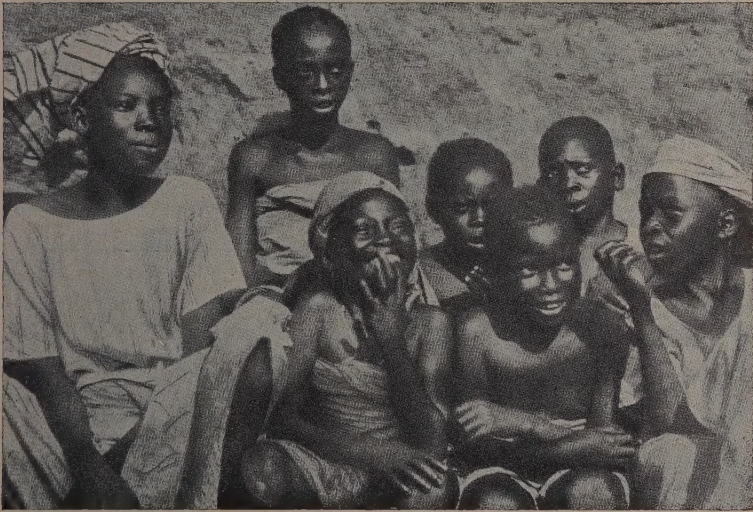


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of the Pacific

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The Holy Cross Magazine

Sept.



1949

The Cheerful Crucifer

BY THE RIGHT REVEREND ROBERT ERSKINE CAMPBELL, O.H.C.

THOSE who have read the "Royal Road of the Holy Cross" in Thomas a Kempis' *Imitation of Christ* will recall his words, "If thou bear the Cross cheerfully, it will bear thee, and lead thee to the desired end, namely, where there shall be an end of suffering, though here there shall not be. If thou bear it unwillingly, thou makest for thyself a burden, and increasest thy load, which yet notwithstanding thou must bear." Bk. II-12-5.

On this occasion we cannot tarry over the consideration of one who revolts against the cross. Such a person will excoriate society, and the Church and God. He presents a sad spectacle only too familiar in our day. His frantic effort to escape hardship or pain, man repeatedly increases his miseries. Let us think rather of the Cheerful Crucifer, the man literally who bears his cross gladly, no matter what that burden may be. It costs but little to share the joy of a happy group, so long as we belong there. To rejoice in the weight, the inconvenience of our cross, however, demands a spirit far different from that of our unhappy world.

Who can affirm that the world, *i.e.*, society organized without God, is a very joyful place?

Before going any further we must hasten to explain that we hold no brief for those who mistake the cross for a dreary, prosy philosophy of life, God forbid. The classical anecdote of the rugged old gentleman who refused to eat his breakfast because he rose from bed feeling a bit hungry is a case in point. Pain for pain's sake, or suffering as such is not to be sought. Voluntarily inflicted discomfort may have moral value up to certain limits, but no friend of God is the sadist. Physical satisfaction must not be confused with spiritual joy.

The cross of which we speak is the Holy Cross, the Cross of the Lord. This means that upon each soul is laid a particular burden. Just what that burden is does not matter so much. But what does matter is the attitude we assume when it comes. Who has failed in this life to meet disappointment? To whom has sorrow never come? The test for a Christian is his reaction to any such storm. Witness the traditional cry of St.



Andrew when about to hang upon his cross-shape death-bed, "Hail, precious Cross, receive the disciple of him who hanged on thee, my Master Christ." Here it is for the missionary apostle as it should be always. The cross is holy because the joy is holy. For it we give thanks because first it was blessed by Christ our Master, first borne, first sanctified by Him.

It is not our purpose just now to discuss the various and distressing misfortunes into which we all fall in our journey through this sorrowful world. Our part in these may be small, so far as we can understand them. On the other hand, our share of woes may be grievous, as with the prophet Job. Let us rather think of how we can help to ameliorate the world's ills by assuming a special cross, and, having taken it, bear it gladly. We may seek it, yet our Lord may give it to us. We hesitate to recommend it to everyone. Some cannot receive it for reasons perfectly valid. Others cry with the desert-bound Israelites of ancient times, "Our soul loatheth this light bread." We speak of course of a life-long cross, a cross without regret. We refer to the vocation to become a monk or a nun.

Just four years ago the religious communities in England and America celebrated the centenary of the revival of monasticism in our Anglican Communion. Henry VIII did such a thorough job of plundering monasteries and convents 400 years ago there was nothing left. Lands, money, shrines, buildings were all swept into the royal possession, or into the purses of royal favor-

ites. Monasticism seemed to expire. It is well that a worldly corrupt monasticism should expire. But the true monasticism, the yearning to bear the joyful Cross of Jesus Christ in the sacrificial life under vows cannot be set aside by no princes. God still calls aching hearts.

It does seem that just in proportion as manners and morals decline, God whispers to souls of better things. When society was filthy in the last decades of the Roman Empire, He called certain ones to leave all and follow Him. Among the Greeks in the then times, Pythagoras and his disciples sought "the better way," and in Sicily formed a community on very strict lines. Even Alham was sent by God from Ur of the Chaldees, a highly prosperous seaport, wholly given to idolatry. "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." We recall the aspiration uttered both by the patriarch Job and King David: "Thou shalt call and I will answer."

Yet, even while God invites the young man or the young woman today to leave all and follow Him, the strident shouts of the world all but deafen them to any other sound. Money, pleasures, comfort; social position, success; and last but not least, getting one's own way, produce arguments effective for hesitancy. Men are slow to answer the call of the Lord. Yet His glorious words will ever stand: "If any man will come after me, let him deny himself and take up his cross and follow me." "What a man advantaged, if he gain the whole world and lose himself, or be cast away?"

A recent copy of the *Church Times* of London carried an article on the front page which quoted the Rev. R. E. Rayner, Superior of the Mirfield Fathers. He was giving the reasons why his community had been forced to refuse so many requests for missions and other services. It is the lack of men. In our own beloved United States every religious order faces the same problem. Where are the consecrated men, the devoted women, to meet even a fraction of the Church's needs? Why this shortage? Granted that occasionally some Bishop or a philanthropic or educational group is looking merely for "cheap labor," still the

ends are beyond us. Perhaps we can set down a few of the reasons. Let us examine briefly what to every professed religious is automatic.

First, as mentioned earlier in this article, the unwillingness of young men and women to make the necessary sacrifice of themselves. Our Lord calls them to be perfect in the Sermon on the Mount, "Be ye therefore perfect." But the world dazzles. Passions run high. What is known technically "Religion" is, they say, stuffy, all out of tune, with neither appeal nor answer to modern conditions. We need not tarry over these cases, for the chances are that most of them have no vocation. They are of the earth earthy, and not necessarily in a bad sense. They belong in the world.

Next, there comes the group, in numbers not inconsiderable, who are ignorant. Many, and very many good Episcopalians even today are surprised when they learn that we have monasteries and convents in our Church. As the sweet old lady in Philadelphia is reported to have said of the late Fr. Field, S.J.E., "He is a very fine minister, but I don't like his practicing celibacy on the street." One is never to blame for invincible ignorance, yet we are led to inquire why this ignorance persists. Do the clergy ever preach about the religious life? Are Sunday school children ever shown what it is? Are serious-minded, pious young people ever informed of this by their parents as one would surely according to the solid standards of the Church and her Holy Bible?

Still another reason which we wish we could omit, but which fair play constrains us to mention, is the wide gulf between the dramatic plain teaching of our Lord in the Gospels and the watered down modern compromises we meet so frequently. In politics they claim that a compromise is needful if any government is to be effective. We are in no position to pass judgment on the government. But in the Church, and about the Church, we feel competent to speak. Piety is always moving, yet piety is not enough. Intellectual skill is attractive, yet that is not enough. Sacrifice, heroism and charity must find a place. Those who have read Paul Hellyer's recent novel *The Chain* will

know what we mean. "Jesus always, all for Jesus."

Men and women there must be who would gladly give themselves to a life of poverty, chastity and obedience, if only they knew. It is not merely for the sake of a healthy growth in our various communities that this appeal is being issued for new cross-bearers. It is for the sake of the entire Church. For her own health and welfare we must have Religious Orders in the Church. The common idea that Religious are either mumbling reactionaries, or mental crack-pots, or sly old hypocrites does not tally with the truth. Every community today gives of its life and talent unreservedly to the service of the Church. These devoted souls can carry only so much, for they have no Joshua to halt sun and moon as they measure our days. New recruits they must have, not draftees but volunteers. Simon of Cyrene was compelled to carry our Lord's Cross, but He, so long as strength lasted, carried it cheerfully in obedience to His Father's will.

Speaking of those who are members of Religious Communities, we are startled at times by recommendations we receive from prospective members. In these we see reflected some of the common ideas about convents and monasteries. One earnest priest wrote a most enthusiastic letter about a young man in his parish urging Holy Cross to accept him as a postulant. The only real drawback was that the prospect was "a bit subnormal mentally." A certain Bishop years ago almost battered our doors down in a determined effort to have us



accept for membership a young fellow with an unsavory police record, to save him from going to jail. But perhaps the most extraordinary applicant was a man who, it finally emerged, had a wife and several children, and all dependent on him. He wanted a "contemplative life."

We must always regard God's call to assume His cross as a special vocation. Holy Matrimony is the vocation of most people, and as such it merits the divine blessing. It would be a serious matter for one obviously called to the married state if he should try to alter God's plan. On the other hand we all know many who for perfectly legitimate reasons do not marry. It is to these last that the heavenly voice may come, "Take up thy cross and follow me."

In the Epistle to the Hebrews we read our Lord, "Who for the joy that was before him endured the cross, despising shame." That cross is no different today. carry it the call may come to one or another as our Lord pleases to bestow it. A cross of some sort is surely ours. From that there is no escape. How thankful we should be if the Religious Life is our cross. If grateful, how eager should be our response when we accept God's gift. When we assume it cheerfully for Jesus sake, we receive His help. Then is fulfilled His word: "My yoke is easy, my burden light."

It is more than a poetic phrase when the cross is called the Key of Life, for "If thou bear the cross cheerfully, it will bear thee

Bolahun Today and Tomorrow

By JOSEPH PARSELL, O.H.C.

EARLY in June Fr. Whittemore made his first patrol to the Bandi country and writes to the Father Superior, "I returned two days ago from my Bandi patrol which took me as far as Gondolahun. I was amazed at the progress which has been made there. Justin Manley has done a really remarkable job. You and the other "old-timers" would be astonished as I am at the almost incredible expansion which has occurred in the past twelve years all the way through the Mission area. What with almost forty preaching stations, five of them with flourishing schools of their own (with resident teachers) and all of them visited regularly by fathers, sisters and evangelists; each station with its earnest, and, in some places, large group of hearers and catechumens under careful supervision and methodical instruction and some of them with a handful of wholehearted Christians to boot—what with all this it is a very different proposition from the haphazard procedure of my day.

"I sometimes wonder what we all did during those former years, but I console myself with the thought that had it not been for the trust and friendliness and good will which we won from the people all

around and the knowledge we learned of their character, this big and wholesome expansion would not have been possible. Though we were not as methodical, the very fact that we were dealing with so small numbers all in one place made it possible for us to concentrate our attention on the individuals who are now doing so good work. So, perhaps, after all our hours were not wasted.

"There is always the fly in the ointment and the fly in this case is that our European staff has not increased along with the expansion of the Mission. We have no more fathers and sisters now than we had fifty years ago. It is truly amazing how much each person is responsible for and what a welter of details each accomplishes. It means that each must be working all the time at top speed and that if one or another were laid off for sickness or some other cause it would create a bit of a jam. Next year this very fact will produce many problems."

What Fr. Whittemore writes is only true, and for this we can thank God, for the four years since the end of the war work has about doubled in all departments. However, the foreign staff has remained

in numbers and the funds to support whole work have only been slightly increased.

THE SCHOOLS

At the end of 1945 we had two hundred pupils under our instruction. But at the end of 1948 we had a total of three hundred and sixty-five. At Bolahun itself every child of school age has been required to attend school. The small children are going to St. James' School for their primary work so the enrollment is now about ninety boys and seventy-five girls. There are only three grades, namely the fifth through the seventh, at St. Philip's, the central elementary school. But there are about eighty pupils in these grades. Ten years ago this was the total number of boys we had in school, now it is only that of the intermediate group.

Then there is the high school. In this school all but one of the boys who completed eighth grade in 1948 entered the high school. It is in this department that the missionaries and Brother Sydney are teaching full time. It was necessary to use the money staff to get the school started, but now we must find seculars, African or European to help us to carry on this school, otherwise our religious life will suffer, and

the pastoral work we are called to do will be neglected.

It is vital to the mission work to have the high school because the boys are finishing eighth grade at a very early age now-a-days and we cannot afford to send ten or twenty boys to the coast for high school work. The cost is too great. The returns are very meagre, and the coastal influence is not always good. For the high school we need the help of a man or woman who will be willing to teach for two or three years. It would not be an easy life, and it would be, from the point of view of European companionship, a lonely one, but the interest and rewards far outweigh the difficulties. We ask the prayers and help of all who read these words for such a worker.

In the last three years we have opened three outstation schools—Vahun, Gondolahun and Kpandemai. These are among the Mendi, Bandi and Loma tribes. They have twenty to twenty-five pupils each and are feeders for the central schools at Bolahun. They have only the primary grades. The young teachers who have gone out to teach in these schools have shown much courage and enterprise. They have to stand out against pagan customs and they have to be good examples of Christian living. The African is more impressed by one's manner



FATHER BESSOM AND SCHOOL BOYS



NATIVE ACROBATS AND IMAGE

of life than by the fine words one may speak.

However, a pressing need is that in each of these stations and in the older stations we must put up permanent buildings, so that we can get on with the important work of teaching and preaching and not have to spend all our time trying to keep thatch roofs in repair. This problem is particularly urgent in Kisi country where there is no good thatch to be found. A stirring bit of initiative has been shown by Philip Hance the teacher at Foya Dundu in Kisi country. He has built a fine school house of mud blocks with his own hands. However, he has had to roof it with the thatch from the oil palm tree. This will last only two or three months. For three hundred dollars we could put a permanent metal roof on this building and save ourselves further worry for twenty or thirty years. I mention this cost to show how far the money you give for the work in Africa can go.

At Kpandemai we are engaged in trying to save a church foundation which was begun in 1933. We hope to be able to make a permanent building with the old church walls as a base. This will provide a school room and church for the work at Kpandemai. There is a vigorous work being done there now and it is a station which requires much prayer, sacrifice and courage to keep it going. The people are willing to send their children to school, though they are reluctant to give up their old cultus. However, if we can

get the young we shall have a Christian community in due time.

At Bolahun we have been fortunate constructing a new permanent dormitory for the girls' school this year. Unfortunately that is only a beginning of the needs in regard to permanent buildings on St. A compound. The difficulty is that the school began to grow in the war years and therefore when it was not possible to put up buildings that would last any time. We can now get the materials, so we have to pray that we will get the means to purchase them. I believe we are breaking down the prejudice against educating the girls in the country. It seems that in the early months of 1941 each week saw one new girl enter the school. If we can keep up the record we shall soon outgrow the present cramped quarters. We hope it will always be that we need more space for the girls, because the boys outnumber them four to one, and that is not good.

THE CONVENT

We have been able to add a new wing to the convent this past dry season. It is now in process of being finished. This addition has been made necessary because the Mother Superior has assigned six sisters to our staff. Unfortunately this does not mean that there are six sisters at Bolahun, because the climate requires them to take regular furloughs. But there will be times when all will be at Bolahun, so we have to make room for them. We have also had to provide larger chapel space, so that the new wing is being made into a chapel and the partitions moved in other parts of the convent to make room for all the sisters.

THE MONASTERY

Here again we are cramped for space. We cannot put off building proper additions to the monastery forever. We really have to have new cells, a new office and a new kitchen, because the pressure of the work has grown so great that we need more space if we are not to break under the strain.

I always like to think of the monastery as the brain for the mission body. Because eventually all matters are referred to

idents of the monastery. Just as the Mission has grown, so also have the number of problems increased. Also we have to keep larger stocks of supplies under our care at Bolahun and the stations. These must be kept in a well-built house and so the only place is the monastery. At present there are only three cells in the monastery, so that one of the fathers has to live in a semi-permanent annex.

THE HOSPITAL

The hospital continues its amazing work on without a doctor. The figures for 1948 were dressings 8,553, medications 5,907, injections 2,315. This represents some 2,000 people cured of yaws, worms, dysentery, malaria, sleeping sickness, etc. We are able to call this healing for our Lord because we have a good trained staff, and because we do not allow such diseases as sleeping sickness to carry off our people. This disease has a particularly high incidence among the school children.

There are still no prospects of a doctor for the hospital. Hence we must carry on without one, but we shall have to give the hospital compound a general overhauling. The nuns are forced us to do a great deal of repairing on the dispensary last year with the result that Sister Hilary now has a very bright and cheery place where she can attend to the patients who come. In the way of equipment we should have another microscope, because most of our diagnosis is done by means of this valuable instrument. Our hospital assistants are now well trained in their mysteries.

We have tried to sketch some of the needs for the future in the Mission life. We are fortunate in Africa that our money will go much more than it would in America. Hence when you answer our appeals your money goes so much further than they would for the same object in a more civilized country. The very fact that we can point to so many successes shows how we are growing at Bolahun. For example there are seventy to ninety worshippers coming every Sunday to the church. They must continue this from six months to a year until they are made catechumens and are then admitted to the big

church. Fortunately we built a good size palaver house for this purpose or we would be crying for a place to preach to these folk.

This same palaver house is used every day for adult education. Quite a few of the men and women are now learning to read and write English. The sisters are to be commended for their persistent endeavours on behalf of these Christians and catechumens, for it opens to them a new world which we take for granted, but to them it is an entrancing place.

Within the past twelve months as a result of Fr. Milligan's work we have added three catechists to our trained helpers. These have made it possible for us to open two new preaching circuits and to establish a second catechist in Kisi country. This latter is Thomas Tamba Songo who has gone to Sodu, the capital of one of the Kisi clans. He has no formal education, but is engaged in teaching the small children prayers and devotions in their own language.

The last note from the Mission contained the bare news that some twenty-eight people had been made catechumens and some forty had been admitted to Holy Baptism. And at the same time I came across an old supplement to the Holy Cross Magazine of June 1926 when a great deal was made of the admission of four persons to the catechumenate. Four was a great host in those days. Forty to Baptism includes all the school boys who were prepared in this year. (They have been under instruction for four years or more and are all in the fifth grade.) For this reason there will not be

Bolahun Collect

Tell it out among the heathen that the
Lord is King.

Let the heavens rejoice.

And let the earth be glad.

Let us pray.

O Lord Jesus Christ, Light of all nations, draw to thyself the peoples of this land, consecrate the Religious, guide and strengthen their fellow-workers, bless all benefactors and send more labourers to gather in thy harvest. Who livest.

another large number again this year. However, the point of the growth is obvious.

There is no mass movement yet in our area, but we are approaching the point where the people are really begging us to come to

their towns. They now want our preaching and our teaching. Now that the "pala reaches us," as the African says, we must do our utmost to carry the Good News of God to these His children.

The Reformation in Sweden

BY LOUIS A. HASELMAYER

THE dawn of the 16th century found Sweden a part of the Danish Kingdom and the western Latin Church. Swedish Church affairs were under Danish control and the Papal Legate was resident in Denmark. A nationalistic revolt of Sweden was successfully led in 1521 by Gustaf Vasa. As the Papal Legate was under Danish influence, an ecclesiastical break with Rome accompanied the political break with Denmark. Since Gustaf Vasa was closely associated with Swedish churchmen who had been touched by Lutheran teaching, the independent kingdom of Sweden, temporarily at odds with the Papal See, was open to the effect of this reformed theology. But the infiltration of Lutheranism into Sweden was a slow, gradual process of almost seventy years from the Riksdag of 1527 to the Upsala-mote of 1593. The final acceptance of Lutheran doctrine did not involve the total abandonment of Catholic orders, sacraments, or liturgy. The national settlement of the state religion in 1593 continued the same Catholic Church now strongly influenced by Lutheran theology. It is not an officially Lutheran body for the word does not appear in its title. It is simply *Svenska Kyrkan*—The Church of Sweden.

Three men, friends of Gustaf Vasa, were largely responsible for this settlement. Laurentius Andreae, and the two brothers Laurentius and Olaus Petri are the fathers of the Swedish reformation. Laurentius Petri as Archbishop of Upsala shaped ecclesiastical affairs for half a century. Laurentius and Olaus Petri were the authors of the formularies of the reformation development. Their conservative character stamped itself on the doctrinal and liturgical documents and enabled the Church of Sweden to maintain a continuity of historic apostolic order.

The establishment of a new government under Gustaf Vasa and the resulting rupture of relations with the Holy See compelled the Church in Sweden to formulate so new a relationship with this new state of affairs. A Church Council or Riksdag was held at Vasteras in 1527. To this came Bishops H. Brask of Linkoping and Petri Magnus of Vasteras, as well as Bishops-elect Magnus Haraldi of Skara and Magnus Sommarstrangnas. Haraldi and Sommarstrangnas had been elected to office, but had not been consecrated because of the failure to pay the papal fees. A current royal edict prohibiting the exportation of money further complicated this failure. The other sees, including the Archbishopric of Upsala, were vacant. The Riksdag passed a general measure of church disestablishment and allowed certain specified liberty of preaching. Church services could be conducted only casually with the vacant sees, although several years elapsed before they were filled. The approaching coronation of Gustaf Vasa made it imperative that there be sufficient bishops. At the instigation, Petri Magnus, who had been consecrated Bishop of Vasteras by Pope Clement VII in Rome on May 1, 1524, performed the necessary consecrations. On Epiphany 1528, he consecrated with the Latin ordinal but without papal confirmation Magnus Haraldi of Skara, Magnus Sommarstrangnas, and Martin Skytte of Abo in Finland which was Swedish territory. The line of succession was thus validly preserved in the new order of affairs. A Church Council meeting at Orebro in 1529 passed resolutions retaining the ceremonies of worship and devotion. In August, 1531, three more bishops were consecrated at Stockholm including Laurentius Petri as Archbishop of Upsala. T

text of the ordinal is not known. But reliable testimony indicated the use of the cope, mitre and staff, it can be assumed that it was not a radical departure from the accustomed manner. There was an attempt to formulate a Swedish episcopal ordinal until 1571 when Archbishop Laurentius Petri issued his *Kyrko-Ordning*. This was adopted by a Church Council at Upsala in 1572. After some minor changes in 1575, the form was established by law at the Upsala-mote of 1593 and used unchanged for ninety years until the Ordinal of 1686. In the *Kyrko-Ordning*, episcopal consecrations were performed during the celebration of the eucharist, with the imposition of hands and prayer to the Holy Spirit, and the candidate was invested with the cope and staff. The service has a *Preface* written by Archbishop Laurentius Petri deciding the need of the episcopal order. Somewhat under the theological influence of

Jerome, he does not specifically relate the episcopal order to the apostolic ministry, but he does defend its necessity in unambiguous language. "Therefore since this ordinance was very useful and without

doubt proceeded from God the Holy Spirit (who gives all good gifts), so it was generally approved and accepted over the whole of Christendom and has since so remained, and must remain in the future, so long as the world lasts. . . ." From this standard, the Church of Sweden has never departed. Episcopacy in a line of valid apostolic succession survived the influx of Lutheran teaching into Sweden.

The priesthood, likewise, was preserved intact. Ordinations were performed by bishops with the use of the traditional ceremonies. There is no record of a purely Swedish ordinal until the *Kyrko-Ordning* of 1571 which included a chapter, *The Way to Ordain Priests*. The service consisted of exhortations, prayers, and the examination of the ordinands who are vested in albs. The bishop "thereafter . . . delivers them the priest's office with these following words, saying: 'And I by the authority entrusted to me on God's behalf by His Church for this purpose, commit to you the priest's office in the Name of the Father and of the Son and of the Holy Ghost. Amen.'" This is followed by the laying-on of hands by the



SAINT MICHAEL THE ARCHANGEL

bishop and the recitation of the Our Father, always used in the Swedish liturgy for the special intention of sacramental actions. The service is introduced by Archbishop Petri's *Preface* stating the necessity of the priesthood and episcopal ordination "by the Bishop through prayer and the laying on of hands." At the end of the service is the significant rubric: "Whoever ventures to exercise the priesthood either in whole or part without being chosen and called thereto or ordained by the Bishop in the above manner, the same may be punished. . . ."

Take away free-will and there will be nothing left to save; take away grace and there will be no means left of salvation.—*St. Bernard.*

No special provision was made for the diaconate. This order of the ministry seems to have died out in Sweden and does not exist to-day as an order of the sacred ministry. The tremendous under-emphasis upon the diaconate and theological confusion about its meaning in medieval times seems to be the explanation for its disuse. Lutheranism took the easiest solution of the problem by simply dropping the diaconate.

The New Testament was translated into Swedish by Olaus Petri in 1526. It was based upon the revised Vulgate of Erasmus with the aid of Luther's early German version. The translation was popular and helped to fix Swedish prose style. It was not until 1541, however, that a complete Swedish Bible, the joint work of Laurentius and Olaus Petri, was published. This included the Apocrypha upon which great stress was laid. Although it was based upon Luther's German Bible, it is interesting to note that Olaus Petri is careful to translate the Greek "presbyteros" into the Swedish "prest" or priest, and not into "elderman" as did Luther.

1529, the year following the Riksdag of Vesterås, Olaus Petri issued his *Handbok*, or book of services and forms for the administration of the sacraments. This was the first book of its kind in a modern language and antedated the English Book of Common Prayer by thirty years. The volume con-

tained services of baptism, marriage, churching of women, visitation and communion of the sick (from the reserved sacrament), blessing of a corpse and burial of the dead and the visitation of prisoners. There was no form for confirmation, about which there was always confusion of thought in Lutheran circles. The neglect of confirmation in the middle ages and the fact that it was an episcopal ceremony may help to explain its omission. The traditional ceremonies, the sign of the cross, the use of unction, salt and exorcism in baptism, were retained. This was the first appearance of a national *Rituale* in Western Christendom.

The failure to include a form of confirmation in the 1529 *Handbok* was partially rectified in 1575 when a Church Council issued "Of the Examination and Blessing of Young which is commonly called Confirmation." This provided for the annual visitation of the bishop to perform the laying-on of hands with prayer to the Holy Spirit which was used in the Church of Sweden at the Upsala-mote of 1593. That council provided nothing official and, from then until modern times, confirmation remained an optional matter according to the desire of particular bishops and priests.

In 1531, Olaus Petri published his Swedish Mass which thereafter appeared in the *Handbok*. He was influenced in his construction of the Mass by Luther's *Formissae et communionis* of 1523 and Caspar's *Nurnberger Messe* of 1525, but by Luther's more radical *German Mass* of 1525. The Swedish Mass inserted the Words of Institution into the Preface, did away with the Canon; omitted the offertory action; and used the Lord's Prayer with consecratory intention. These three elements are characteristic of the Swedish liturgy until the revision of 1943. The details of the liturgical year are somewhat careless, although the ancient vestments, altar furnishings, and traditional ceremonies such as the elevations are retained. The omission of the offertory action and prayer of oblation are characteristic of a Lutheran desire to minimize the eucharistic sacrifice and to avoid unfortunate deprivations from a Catholic point of view. On the other hand, attent-

ixed with almost blunt emphasis on the words of Institution (as in the English Book of Common Prayer), and the words of administration assert the Real Presence of Christ in the Sacrament with unmistakable clarity.

Olaus Petri's other work includes a Swedish Catechism based on Luther's *Great Catechism* and a volume of postils, or non-commentaries on the gospels for the liturgical year. Neither Laurentius nor Olaus Petri were great dogmatic theologians. They were practical churchmen who valued the continuity of the past and were impressed by the vigor of Lutheran thought. Their work consisted entirely of the preparation of practical documents of instruction and worship. Lutheranism entered the Church of Sweden through these documents rather than by a theological revolution.

In 1560 Gustaf Vasa died and was succeeded by Eric. King Eric was strongly influenced by Calvinism and attempted to introduce it into Sweden. Such an attempt was not well received by the conservative farmers. In an attempt to combat it, they were forced to become more open in advocating Lutheranism. In 1567, Archbishop Laurentius Petri issued the document, *On Church Ordinances and Ceremonies*, in which he cautiously suggested a more complete acceptance of Lutheranism. The reign of Eric was short and he was succeeded in 1593 by King John III who represented the other extreme, a return to Romanism. King John, an amateur liturgist, was instrumental in creating a new reactionary liturgy called

The Red Book. This was published in 1575 but was unpopular in Sweden. The development of conservative Lutheranism was now threatened by the new forces of Calvinism and Romanism. In the desire to avoid either extreme, the Church and nation declared themselves openly for Lutheranism in a national settlement at the Upsala-mote of 1593.

The Upsala-mote accepted the three ancient Catholic Creeds but added to these the unaltered Augsburg Confession. This was a declaration of open adherence to a Lutheran document, although there is nothing in the original form of the Augsburg Confession which contradicts the Creeds. It ratified the *Kyrko-Ordning* of Archbishop Laurentius Petri of 1571 thus committing the Church of Sweden to an episcopal polity and Catholic priesthood. It retained all of the old ceremonies, vestments, and forms for the administration of the sacraments as prepared by Olaus Petri. It rejected the *Red Book* and Romanism, as well as all of the errors of the Calvinists, Anabaptists, and Zwinglians. Sweden formally accepted for itself Catholic continuity and Lutheran theology. The emphasis on these two elements has varied with the successive centuries, although the intention has always been to maintain a balance. With the Upsala-mote of 1593 the work of the Reformation was complete in Sweden. Except for dropping the diaconate and the failure to provide for an official form of Confirmation, the Swedish Reformation preserved almost all of the essentials of the Catholic heritage of Faith and Order.



HOLY CROSS MONASTERY FROM THE EAST

Father Edwin's Crucifix

BY MICHAEL

THIS is a story about a crucifix. And it is a story about a priest who touched it; of the house he lived in and of the walks he took with God.

At 18 Morris Street in the slums of X, a long distance from the Highland Way, Royal Court, the mountain and the beautiful Cathedral of St. Mark, is a little old brick house. Father Edwin of St. George's was born and lived there and died there last April at the age of fifty-three. It was his mother's house and her mother's house before that. There is another brother, Joseph, two years younger, a semi-invalid and a very simple person, but he has done all the work in that house for many years. He nursed the grandmother, waited upon and nursed the father for nine years, nursed the mother till her death about ten years ago (she was a termagant but since her death there has been this Lady Altar at St. George's dedicated to her) and finally, Joseph's work seems done since Father Edwin died in his arms. Joseph will not live very long, he has a bad heart, too. He has seldom been outside this house and is absolutely unfitted for any other life. How can he live? The Church is not interested in Joseph, he was only Father Edwin's invalid brother, not his wife or child. And besides Father Edwin was always rather a thorn in the flesh of the Church, for he became Higher and Higher. Where was he bound for anyway? He had taken his second vow in a religious community, and then came that terrible experience with them, so back to the pavements of the slums he resigned himself. It makes a total of eighteen years, and it is a narrow circuit of a few miles only from this house to the church and to the enormous hospital ten blocks away that needed and called him daily. And perhaps ten more blocks to the prison where he was chaplain (but multiply those miles by eighteen years). A great deal of himself will always remain inside the "Garden" wall of that prison, for they have hanged a number of men there

in these years. The worst case was that L. garian. He killed a man with an axe directly back of the altar window of George's. This man was brutal, wild, obscene, but Father Edwin slowly taught him a few English words (the first was "love") and standing beside him as trap was sprung, the man was calm, serene and *in love*. Then there was "murderer" who did not hang. He was condemned and ready, but the last minute almost, the trap was not sprung. There was only one person who *knew* that this man had not murdered, that man was Father Edwin; he knew it because the man had told him he was innocent, and Father Edwin believed him. Then a certain lawyer believed Father Edwin. And the whole vast machinery was started again and the man was acquitted. This was the hardest task that Father Edwin ever accomplished, he said, but it was not a miracle. There was no "Miracle," but that just happened. There was no work involved, it was unexpected and unsought and unprayed for. And it happened as Father Edwin gave communion to an unknown dying woman at the hospital. That story can not be told.

The living room at 18 Morris Street is papered forty years ago, but that does not matter, it would scarcely be worth while to move all the books and bookcases, and where could you put 128 pictures if you took them down all at once? These are Madonnas and pictures of the Kings and Queens of England and Trinity class-masters and bishops and clergy and congregations committed to their charge. Both grandmother and mother tatted and hemstitched, and the very spots for which their work was signed are inviolable. So one must be careful as he sits amongst the antimacassars and admires the candlesticks and bric-a-brac. Washing and ironing these doilies is a lot of extra work for Joseph, added to the care of 43 canaries in the kitchen. The other birds in the house are long since de-

ugh some of the owls appear to be alive
 en met up with unexpectedly swooping
 a mantel shelf or apparently dive-
 nging for one, half awake in bed. Here
 there are hung filigree cast-iron shelves.
 d on these shelves are ancient wax and
 r flowers under bell-glasses, ornate clocks
 do not go and framed cross-stitched
 as which cry: "No Cross, No Crown"
 "God is Love."

And God is love in this house and God
 gs on His cross in every conceivable
 ce as a reminder that time does not mat-

There never was enough time for
 her Edwin to do all that must be done
 d love all that must be loved; so perhaps
 s just as well that most of the clocks do
 go. There is one chime clock that goes,
 goes wrong every night at ten when it
 kes twenty times instead of ten. And just
 it finished striking twenty one night,
 her Edwin finished breathing. A crucifix
 be beautiful and it can be ugly. Not all
 crucifixes in this house are beautiful.
 e of the most beautiful was broken, no
 knows when or how this happened.
 er the right hand was broken Father
 win never had the same strength in his
 nt hand after the "miracle." This par-
 lar crucifix hung just inside the front
 or. Father Edwin never left the house
 hout touching it, and he touched it
 in upon his return. Somehow he felt
 lengthened by doing so. Often he won-
 ed if the habit was good or was there a
 ain danger in it? But he could not re-
 and so stopped questioning. Often he
 nd it difficult to do it unseen, if accom-
 yed by others in his comings or goings,
 he always touched it. Occasionally he
 d, he made it appear that it was crooked
 that he was merely attempting to
 ighten its position on the wall. Father
 win never told even Joseph about this
 ching. (He told only me. And Joseph
 e me this precious thing when I asked
 it. And now I wonder if I have the right
 own it?) This piece of wood—is it just
 eice of wood? Who can say what quali-
 , what rays, what waves it has absorbed
 n this modern St. Francis, this lovely
 est who found it impossible to pass it

by, this believing, driving, loving dynamic
 personality who felt virtue pour into him
 from its touch? Who dares say but what
 virtue went out from him into it? Who
 dares say but what a double virtue streams
 from the broken right hand, the hand still
 raised and outstretched, but by the very
 breaking released forever from the nail,
 the virtue of a symbol long loved and ven-
 erated and the virtue of the soul of the saint
 who obeyed the impulse?



GARDEN ROOD
 Holy Cross

Associates Meeting

In connection with the General Conven-
 tion at San Francisco at the end of Septem-
 ber and into early October, a meeting of
 the associates of the religious orders will
 be held. The Church of the Advent, 162
 Hickory Street, San Francisco, is the place;
 the time and date, 7:30 a. m., Saturday,
 October 1. Mass will be followed by break-
 fast and a meeting. Associates of our com-
 munity who will be in the vicinity are urged
 to attend and represent O.H.C. Those who
 plan to be present should notify Miss Made-
 line Jacobsen, 477 Turk Street, San Fran-
 cisco 2, by September 15.

New Testament Eschatology and Modern Preaching

BY HEWITT B. VINNEDGE

III

Judgment, Justice and Dynamite

A FAILURE to recognize the essentially dramatic and poetic nature of apocalyptic writing is one reason why honest Christian persons have too often been led into the pitfalls of literal and legalistic interpretation. We have an imperative need to bear these factors in mind when we are called on to interpret certain portions of the New Testament. We all know premillennarians of one school or another who have a positive eschatological preaching. The fact that there is no unity, or even great similarity, among the various eschatological concepts set forth in the New Testament does not seem to bother them. We may show this by using the teaching on judgment as an illustration.

There are certain passages which indicate that Christ will come again to judge, and will bring His redeemed ones with Him with the purpose of having them aid in the task of judgment; after this, He will apparently set up a kingdom on this earth. Again, it seems clear in other passages that Christ will come not to judge but to summon His redeemed ones (living and dead) home to Himself. And apparently the world will run along in its accustomed way—only worse. Again, we are told that for one that is not Christian there will be no judgment at all; presumably such a one has been freed from this ordeal because of the judgment which fell on our Lord at the propitiatory sacrifice of Calvary. So say St. Paul and St. John.¹ Yet elsewhere St. Paul says that we must all appear at God's judgment seat,² and in the context it is certain that he means all Christians. Again, it seems clear that there will be a judgment of

all the dead before the Great White Throne after Christ's millennial reign, even at evil's last stand when Satan shall have been "loosed for a season."³

How are all these seemingly contradictory elements to be reconciled? The fundamentalists, who believe in the literal inerrancy of every word in Holy Writ and in the literal fulfillment of every detail of prophetic utterance, have worked out a solution with marvelous ingenuity. They have set forth a sort of eternal time table of the universe which is detailed in sequence, although they make no claim to set dates or seasons. They have distinguished no less than five judgments.

The first of these judgments was at Calvary, when the sins of the world were borne and judged in the person of our Lord, and a full punishment meted out. The second is a particular judgment for each individual soul immediately at death, which ratifies his or her acceptance or rejection of Christ's work and program and of God's offer of Salvation. The third is what they call the judgment-seat of Christ and will occur immediately after the rapture of the redeemed ones at our Lord's second coming. This rapture is the event which they mean by the *parousia*. It should be noted that at this second advent He will not actually come on earth but to earth, to summon the saved, both living and dead, who will then accompany Him back to the heavenly places. (This interpretation derives from I Thessalonians 4.) At this judgment there is no question of the soul's everlasting destiny, for those being judged are already saved. They will be judged on the basis of their works of righteousness as of their witness to their Lord, in order to determine the measure of their everlasting happiness.

¹ Romans 8:1; John 3:18.

² Romans 14:10; II Corinthians 5:10.

³ Revelation 20:7-15.

Then, after the great tribulation on earth, which has been getting on badly after the capture of the true believers, Christ will come on earth again in power and great glory accompanied by His redeemed ones. Immediately will occur the judgment of the nations described in Matthew 25 under the striking figure of separating the sheep from the goats. This special judgment is further indicated in Matthew 16:27 ("The Son of man . . . will repay every man for what he has done"); in Matthew 19:28 ("When the son of man shall sit on His glorious throne, all who have followed me shall also sit on twelve thrones, judging the tribes of Israel"); and in I Corinthians 6:2 ("Do you not know that the saints will judge the world?")⁴ It is to be noted that the true believers who had been raptured some years before will here be our Lord's associates in the work of judgment. After rewards and punishments have been meted out, Christ will set up His millennial reign.⁵ There will follow one thousand years of peace and righteousness on earth, and there will be a fulfillment of all the prophecies of the Gol-

The text of the Revised Standard Version has been quoted in this paragraph.
Revelation 20:1-7.

den age (in the Old Testament, the New Testament, the Apocrypha, and the apocalyptic writings). Thereafter Satan will be released for a time, but this brief time will be closed with a great and lasting triumph of righteousness. Then will come what is called the second resurrection and the Great White Throne judgment. Obviously all who face this tribunal are damned, since the redeemed have already been raised and judged. Therefore this is not an assize to determine the everlasting state of those being judged, but to measure the degree of punishment which they must endure.

You see what I mean by ingenuity. I submit that it required considerable work and doubtless long and sincere pondering of the Holy Bible to produce this time table. Even after granting that it has inconsistencies, it is amazingly plausible. I know from the experience of many friends and former parishioners that a pre-millenarian schooled in this type of eschatology can tie the average layman in knots (and many a clergyman as well), who is not well versed in the Bible and who is not able to quote proof-texts vs. proof-texts. In the hands of pre-millenarians who are basically ortho-



THE NATIVITY OF THE BLESSED VIRGIN
By Ghirlandaio

dox (such as those of the school of fundamentalism represented by seminaries like the Moody Bible Institute) this interpretation of eschatology may do little or no harm, it may indeed give people a good healthy fright that will permanently scare them into Christian belief and Christian living. But in the hands of members of certain subtly heretical sects and cults (such as Jehovah's Witnesses, Seventh-Day Adventists, Mormons) it might do a great deal of harm. Therefore, it is imperative that in the Anglican Communion we have a clear idea of the eschatology set forth in the New Testament and a key to its interpretation. I shall now try to touch on some of the principal eschatological teachings of the New Testament, to remind you of the key which our Lord Himself supplied, and to see what we can do with eschatology in the light of the most basic of all Christian doctrines: the Incarnation.

Christ has come; the Word has been made



THE MEETING OF ST. ANTHONY AND ST. PAUL

By Sassetta

(Courtesy of the National Gallery of Art, Washington, D. C.)
(Kress Collection)

flesh; the enacted drama of the Incarnation has come to pass. But our Lord did not come in glory as the apocalyptic Son of Man "upon the clouds of heaven." Will He come? If in ancient times the Christian believers were mocked with the sneering question, "Where is the promise of His coming?"⁶ is it even more appropriate now? To a naive Christianity the answer is no, for there is still the expectation that such a coming is liable to take place any day. It is no more appropriate for a Christian of religious maturity, for such a question does not trouble him at all. He would be likely to affirm that Jesus, in striving to express the deep conviction of the uniqueness of His own Person and of His relation to the Father, fell back on modes of diction that had long been current coin in the language of His time and folk. This mature Christian would hardly expect an apocalyptic coming or a literal fulfillment of the imagery of the Last Day: the Judge seated on a throne, books opened, formal sentences passed, a miraculous kingdom to be established. God's omnipotence when heaven and earth shall have gone through an upheaval. Latimer Jackson puts it, these factors constitute the husks but not the kernel of our Lord's teaching. Metaphors, figurative language, eschatological imagery—all these features of His teaching were of transitory significance. In the Synoptic Gospels eschatological thinking centers in the idea of a coming kingdom of God. This was the message of John the Baptist; it was also the message with which our Lord began His mission. It was original; it was derived from Jewish apocalyptic which used dramatic poetry as a corrective for the ills and sorrows of the present. This is not to say that it was escapist literature. It was exposition (sometimes profound, sometimes subtle) of prophetic insight—not of the kind that claims foresight but of the kind that strives to set forth the true will of God in regard to man life and society. It is not surprising that for two hundred years before the time of Christ the Jewish rabbis had been teaching the necessity for daily prayer for the coming of God's Kingdom. As a matter of

⁶ II Peter 3:3-4.

most of the petitions contained in what we call the Lord's Prayer had been current in the prayers of the synagogues for years before Christ; He adapted the petitions, added to them, and made them His own.

It would be superfluous to point out that apocalyptic occupied a place in Jewish thinking somewhat analogous to speculative philosophy among the Greeks. It was a method of inquiry into the purpose, the source, and the extent of human life. Just as Plato came to the conclusion that sometimes a myth (or, as he called it, "a likely story") may give a helpful explanation, so the apocalyptists began with likely stories of shattering world events and of wonders and disasters in the great things of the physical universe. They saw that in a world so corrupt as theirs, no change for the better—the best, in fact—could conceivably come without a crashing overthrow of much, if not all, in the existing world order, and this overthrow was dramatized partly for reasons of poetry, partly for reasons of security, in the apocalyptic writing of the times. (We shall have more to say about this element of security later.) Our Lord took this current idiom and made it also His own. It is deeply significant, however, that he deliberately layed down the elements of violence that were to accompany the establishment of God's reign, and placed His emphasis on the new type of life that would characterize the reign and on a new awareness of the mind and will of God that would make earth fair and life beautiful.

If this supposition is true, one sees that there is the potentiality of social dynamite in eschatological writing. Many have reinterpreted the idiom of apocalyptic and gained from it primarily a body of ethical instruction; others have seen it primarily for its spiritual content. There is something to be said for all this, and in due time we shall say it. But now let us look at the social dynamite; i.e., the dynamic element in apocalyptic. Those who fail to see this dynamic would tend to over-spiritualize all the sayings of our Lord and try to make categories out of most of His teaching. They would tell us that when our Lord talked about a kingdom, he really meant a *reign*, not a true kingdom at all, except in some



THE ROOD
St. Augustine's Chapel

shadowy and mystical sense. But the student of Greek must recognize that *basileia* is the word that the New Testament writers used to convey his ideas, and it means more than reign or sovereignty. Granted that it is often used in the purely eschatological sense in the New Testament, it yet signifies some sort of divine community in which the will of God shall be fully realized. Since it is a word conveying always a corporate idea, it rules out any unlimited particularism, individualism, or isolationism in religion. It implies that the individual may attain to his highest realization only in the life of a community, *here and hereafter*. There is something about the kingdom therefore which is definitely social or political, founded on divine justice and human comradeship.

One may readily see that the comfortable and compromising people who are doing right well in the present system would fix their hopes on a spiritual heaven only, forget-

ting that the author of the Revelation came out for a new earth as well as a new heaven.⁷ These are the ones who say that the Church has no business to speak of political, social, or economic matters. On the other hand, people who are in revolt against the present order (present to any period), and who are driven desperate by it, are properly unwilling to concentrate on "pie in the sky by and by." We are indebted to Conrad Noel for pointing out unmistakably that the apocalyptists were those in revolt against conditions of their own time.⁸ To them the contemporary society was so devilish that a mere reform was not to be looked for. This did not make them other-worldly, as some have seen them. On the contrary, they wanted to smash the contemporary order to bits and start all over again, and this is precisely what they did in their writings. They were *radicals*, and let us always bear in mind that this word derives from *radix*—a root. They wanted to cut down the present

Apocalypse means a revealing or uncovering; Eschatology is the theology of the "last things" as they concern us now.

order to the roots, or perhaps tear it out by the roots, then commence a new growth which would have none of the accumulated corruption. Similarly the radical of today is impatient of gradual reform, and of all those systems which resemble Fabian socialism. To him the present age is damnable. He will not join current parties or try to patch up the present world order. His passion for justice is so great that he would see the present world blown sky-high or destroyed by fire; he wants a new heaven and a new earth. This dream of the visionary, with its undying hope, is a key to understanding the more violent passages of apocalyptic writing and to interpreting its apparent pessimism and its dire predictions of conflagration and catastrophe.

Revolutionists with a passion for justice and a dash of the poet in them hate "this present evil world." So, there must needs be a crash, a complete break. Those revolutionists of a definitely Christian type long

for a world to come to be set upon this earth. Of course, if this physical world were annihilated they would look beyond to some dimly conceived world in which the thing which they regard as being of everlasting value would be still fulfilled. This is other-worldliness in a sense, but it is not the earth-scorning and earth-rejoicing sort of which some would accuse those radicals called apocalyptists. One may well agree with Conrad Noel that Swinburne, Shelley, Whitman, the young William Morris, Thomas Hood, Edgar Lee Masters, the younger Max Eastman, and Carl Sandburg are better successors of the apocalyptists than contemporary pre-millennialists. So far as Jewish apocalyptic is concerned it was precisely the hope of a future age of justice on this earth that saved Judaism from being swallowed up in Hellenistic decadence. As for Christian apocalyptic, it was a similar hope that humanly speaking, kept a seemingly obscure sect in a remote corner of the Empire from being swallowed up by the mystery cults and other purely spiritual or other-worldly religions to which it bore in certain aspects, a slight resemblance.

In Jewish apocalyptic (notably in Enoch and particularly in the fourth section which is sometimes called the most highly "spiritual") there is the fire of social justice, sometimes reminiscent of Amos and Isaiah. It is a blast against the Sadducees who believe in no new world and who compromised with the imperial conquerors for their own ease and comfort. (We know what our Lord thought of Sadducees!) The section of Enoch looks forward to a golden age here on earth, a kingdom of divine anointing, set up by the righteous. Then it looks beyond this to an everlasting age prepared for all the righteous who shall have "goodness and joy and glory," and who will "live and rejoice and be glad." The point to be noted is that the passion for social justice is there. The author proclaims woe upon those "who build up their houses with crime," and declares that their houses shall be demolished and that the owners shall perish by the sword. It pronounces woe upon those who "amass gold and silver and shall justly and suddenly perish." It pro-

⁷ Revelation 21:1.

⁸ Noel: *Life of Jesus*, *passim*.

laments woe for those who build up their houses by "the labor of others," houses which are constructed with "the brick and raw of crime." It is the ruling classes who do these things, and the author is quite certain that they shall be brought to terms by God in His day of judgment.

It would be possible to go through other books of the period and indicate that there always present a hope for a kingdom of justice here on earth. The kingdom is not just "spiritual" it is a political entity (using the word *political* in its true meaning of *public* as distinct from *private* affairs). The Hebrew tradition would be negated by a merely spiritual interpretation. The Old Testament refers to the Hebrews as collectively the people of God, the holy nation. Thus Jeremiah and Zechariah say, "they shall be My people and I will be their God." And Hosea says much the same.⁹ St. Paul quotes these passages as appropriate to

Jeremiah 7:23; Zechariah 8:8; Hosea 2:23.

his own idea of gathering aliens and strangers into the beloved community.¹⁰ Again in I Peter, Christians are addressed not as a chance assortment of isolated individuals but as an elect race, a royal priesthood, a holy nation;¹¹ and this author goes on to use the above reference in Hosea¹² in exactly the same way as St. Paul has used it.¹³ Again, St. Paul frequently uses the words *city* and *citizenship* in the same sense as kingdom and he describes the heavenly city as one which is of divine appointment and is free, the new Jerusalem which is the mother of us all.¹⁴ He says that the former aliens of the *commonwealth* of Israel are now a new *people*; they are the true Israel of God (therefore a commonwealth) and are fellow citizens with the saints and of the *household* of God.¹⁵

¹⁰ See, for example, Romans 9:26.

¹¹ I Peter 2:9-10.

¹² As given in note 9, above.

¹³ As cited in note 10, above.

¹⁴ Galatians 4:26.

¹⁵ Ephesians 2:12 ff. I am, of course, supposing the Pauline authorship of Ephesians.



THE BAPTISM OF CHRIST

By Paolo Veronese

(Courtesy of the National Gallery of Art, Washington, D. C.)
(Kress collection)

A Rule of Life

By A. APPLETON PACKARD, O.H.C.

SEPTEMBER is a good time to tell our readers about a rule, for this month contains the feast of the Exaltation of the Holy Cross, when the Order of the Holy Cross rededicates itself to those ideals which govern its life and work. And a rule lies near the heart of our obedience, our poverty, our chastity. For those many hundreds of souls, too, who become associated with us, we recommend a lesser rule as absolutely vital to their spiritual growth in holiness. The idea and the practical expression of that concept are spreading. For instance, over five years ago (March, 1944) there appeared in our magazine an article on "The Confraternity of the Love of God." At that date we had four groups of associates (referred to in this article) connected with us by sacred bonds of prayer and fellowship: two for priests and two for laity. Now there is another, for seminarists. So we spread out, and try to touch and influence for God in the Catholic Faith by means of this particular religious community more and more clergy and laymen of the Episcopal Church at home and abroad.

The adoption of a rule of life should be considered seriously by any conscientious Church man or woman. A rule is bound to play a disciplinary role in Christian living. Indeed, Holy Scripture itself hints at the importance of an orderly life. Psalm 37:23-24 says that "The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down." Fr. Joseph Wittkowski in his recent book *The Secret Way* emphasizes this point. "Routine permits a better use of time and will create a conditioned reflex or habit of doing those things which are paramount in life." A factory worker does not grow skilled until by repetition he has obtained the facility for performing his task. Thus a rule of life tends to introduce the necessary order required for spiritual achievement. Haphazard churchmanship is always feeble, lukewarm Christianity. We

must live by faith, not feeling, as the Bishop of London used to stress constantly. It is not a question of whether or not I feel like doing, or not doing this or that normal Church practice, but that through the offering of my will to our dear Lord He strengthens me to perform those duties which also will keep me close to Himself within His Mystical Body upon earth.

The late Dr. Frank Vernon in "A Liturgical Commentary on a Rule of Life" asserts that "the rule is the safeguard of vocation. It is the safeguard of any vocation, whatever it may be . . . the point I make here is, that God gives vocations to live in the world. The secular vocation is a true vocation. . . what we all have to do, is to walk worthily of the vocation wherewith we are called. We do that by making God the Centre of our world, whatever it is. The rule makes God the Centre and keeps us at the Centre. The rule makes it possible to be in the world, but not of it. A rule will give you just enough detachment to make you free. And just enough freedom to make you keen. And when you are free and keen, you will be happy. Whatever one's state of life, such a rule as we propose should be suitable to it.

The body of the baptized is the flesh of the Crucified.—*St. Leo.*

There are several advantages, moreover, in not picking and choosing a rule for oneself. An order can provide different rules for differing groups of persons within the Church. A rule tested by hundreds and even thousands of devout people over the years is bound to have a preponderance of influence with those who take earnestly the Christian profession. To be allied, not only with a group of experienced religious novices who will offer asylum for visiting associates and experience in answering problems of belief and conduct, but also with many other men and women living by identical rules and regulations and united in t

ving of the same prayers, means a very great deal in stabilizing and strengthening the personal life of devotion and service.

What, then, does the Order of the Holy Cross present by way of a rule for the average Churchman? We suggest particularly "The Confraternity of the Christian Life," dating back to the mid 1880s and having now nearly seven hundred members scattered in all parts of the country near and far. There are two variants, what we know as the "Old" and "New" Rules, alternative choices. The difference between them simply shows that the New Rule is more specific and definite than the Old in requiring Sacramental Confession, fasting Communion and the fasts or abstinences of the Book of Common Prayer, and a minimum of ten minutes each day spent in informal prayer. Otherwise they are similar, except in the case of the daily prayer for the members which differs considerably. For the rest, the first rule required presence at the Holy Eucharist every Sunday as that day's principal duty, if unable to do this, to try to go once during the week. Holy Communion is to be received on certain specific days so as to average at least once a month. Careful preparation beforehand and thanksgiving afterwards are enjoined in connection with the reception of the Blessed Sacrament. Private prayers morning and night must be said, a short prayer at noon offered up, and brief self-examination at the day's close made. Day by day Bible reading and meditation are to be part of the regulated joyous routine. Lent must have its definite written rule. Others are not forgotten—members must "be especially praying for and helping at least one person to do right." Never must a member be ashamed "to confess the faith in Christ crucified"; and when He is "put to open shame" by swearing or blasphemy and His Holy Name spoken heedlessly in a member's presence, the head is to be bowed, and in the heart he is to say: "Praised, honored, and blest be the Holy Name now and ever." The whole organization, in fact, has been founded "to the greater glory of God" with the motto: "Jesus Only, Jesus always, All for Jesus."

The duties of members include the saying

of a prayer for all the others who belong; the use of it at Mass once a week, praying also for the Order week by week at the Eucharist; and a report at Easter to Holy Cross as to how the rule has been kept during the previous year. C.C.L. members are Associates of O.H.C. They are remembered at our intercessions every morning by the recitation of a special memorial. After death a Requiem is offered and yearly commemoration of the departed soul is arranged. When signing the agreement for entrance the prospective member declares: "This Rule of Life represents what I want to do for the love of God. I will therefore try to keep it, trusting in His help Who says 'My grace is sufficient for thee, for My strength is made perfect in weakness.'" In that spirit of humility and yet of perseverance we enter into membership.

Probably hundreds more Churchpeople would belong if they knew of the existence of such a society as this and understood its aims and accomplishments. Members can propagate it one by one to others. Clergy can do much about it. A remarkable example of the latter is offered by a Florida priest, who has since moved farther North. Sixteen new names were sent in by him—the



SUNLIGHT ON THE GREAT CLOISTER

largest ever received at one time. He wrote to the director: "Here is the fruit of our labor in the Confraternity of the Christian Life. I think this is just the beginning in this parish, and from now on you should receive additional enrollments. Last year I gave all these people copies of the rule. About the middle of October, the group met in church for a meditation on a rule of life. This was followed by a meeting in the rectory where we discussed in detail the various points of the rule of the C.C.L. The group decided to try the rule for six weeks. On the Tuesday before Christmas we met again in church for a meditation. This time our meditation was on confession as a part of our preparation for Christmas communions. In the after meeting in the rectory we discussed the difficulties the different ones had had with the rule, then signed it as a group. It has not been hastily done, but with considerable prayer and meditation and conscientious thought. The caliber of Catholic Christianity in the group is high. I regard this group as the real fruit of my ministry in St. X's." And a month after assuming the rectorship of his new parish this priest writes: "Please send me copies of the New Rule of the C.C.L. There is much work to be done here."

The same sort of work can and should be done by priests and laymen and laywomen all over the Church. Why not try this rule? Then why not try to interest others in it? A rule of life will ensure governed and glorious living "in Christ" here,—and what more does the true Catholic Christian desire except the final Vision of the Lord Himself hereafter?



THE CHAPEL FROM THE PINES

BOOKS

WITTKOFSKI, JOSEPH. *The Secret Way*. (New York: Morehouse-Gorham Co. 1949.) pp. x + 114. Cloth. \$2.00.

This is no modern type of Gnosticism, the "secrecy" of the title might possibly indicate, rather, as the author tells us, "little *vade mecum* . . . intended to serve as an outline, delineating the more important features of the spiritual life." He substitutes "A Little Handbook of Biotheology" which is apparently a coined expression to simplify and modernize a few of the basic concepts of dogmatic, ascetical, and mystical theology. That is a mighty large order, and despite a noble attempt, only a slight sketch of the Godward Way is actually delineated. Formerly a Roman Catholic priest and scientist, now in charge of an industrial plant among us, Fr. Wittkofski does succeed in clarifying for the laymen such points as the development of personal prayer, the necessity of a ruled life in grace, the gifts of the Holy Ghost. But his language is not infrequently that of the classroom rather than that of the average home; he practically bypasses any emphatic consideration of the Sacramental system particularly explicit reference to Confession; he uses some words strangely; and his idea of "Quaternity"—the Trinity plus the individual—is rather questionable. A word of commendation should be said of Bp. Pardue's "Foreword" an unusually incisive one. One sentence regarding seminary training is quotable: "We have concentrated on scholarship to the neglect of holy living because it is far more pleasant to indulge ourselves in intellectual pride than to humble ourselves by confession of sin and the practice of prayer."

—A. A. I.

The great misery of the Calvinist is the constant substitution of the idea of sovereignty [of God] for that of righteousness.—F. D. Maurice.

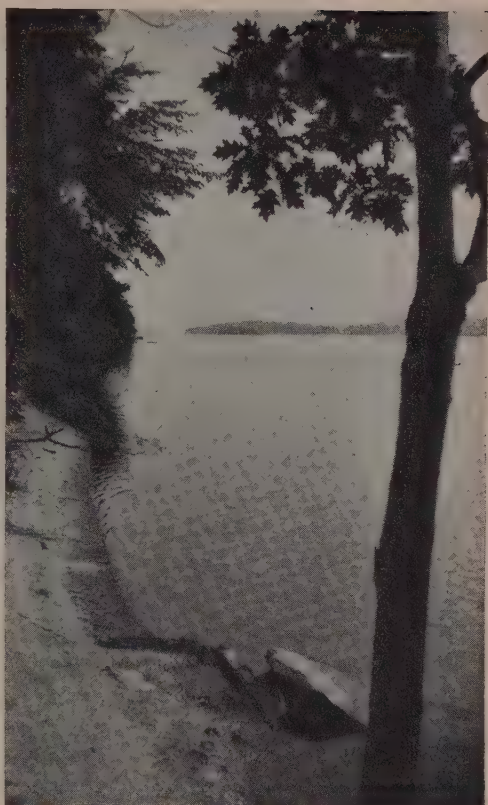
Belief is, in substance, an intellectual opinion as to the truth of something. Faith, on the other hand, is a shaping of one's life by trust in someone or something capable of performing what is expected or desired. Fr. Herbert Kelly, S.S.M.

MARJORY B. WRIGHT, *After Your Confirmation*, (London & Oxford: A. R. Mowbray & Co., 1949) pp. 99. Paper, \$1.20.

Commencing soon after First Communion on Sunday with the warning that "these feelings of joy, this warm glow . . . almost certainly won't last" (p. 11), this freshly printed and much needed book addresses itself to the life of the young communicant. It is one of a comparatively small number of books specifically concerned with the critical time immediately *after* Confirmation, when there is so often the wilting of the freshly planted seedling.

Christianity is in a real sense the extension of the ties of the Holy Family, and is therefore most readily expressed in terms of family relationships. Thus, it was a most happy choice of Marjory B. Wright to set her book in the form of seventeen weekly letters of personal family correspondence—fourteen addressed to Mary, and three to Hugh—from Daddy and Mummie at Moor and Vicarage, Devon. This makes for the interest which personal letters always have, and for a relevant and quite livable expression for valuable Christian instruction. American readers will detect the best English taste in such letters as those concerned with "Getting On With People" (XII), "About Being Reliable" (XV), and "About Murters" (XVI), but this flavor detracts nothing from the solid meat of instruction on such subjects as Prayers, Rules, Communion, Bible and Meditation, Worship, and Sacraments. Sacramental Confession is properly taught in the letter "About Preparing For Your Communion" (VII), and is set forth in order related quotations from the English Prayer Book, including the Rite of Absolution from the Visitation of the Sick. Of considerable importance from a teaching interest is the fact that the book is brimming with delightful illustrative excerpts taken from many sources including the busy and rich life of an English country parson and his wife.

After Your Confirmation has a double value. First, in what it actually does in Catechizing, teaching, and second, in what it suggests by its form. This is, that godparents, mothers, fathers, priests, and teachers may well use



HOLY CROSS

The Hudson River Looking North

personal correspondence as a ready and natural means of instruction. No less an instructor than St. Francis de Sales, to mention only one, employed such a means. Marjory B. Wright's letters do not leave out such news as "Aunt Betty's coming visit" (p. 38), Uncle Ted's "interesting package from South Africa" (p. 56) and the like, but the chief news of every letter are the glorious ways of continuing faithful to God and His Church after Confirmation.

Priests will not overlook the words in the Introduction by Canon Roger Lloyd: "Her [Marjory B. Wright's] book is going to quicken my own Confirmation work at a dozen points, and so, I imagine, it will be for others."

—L. A. T.



ST. AUGUSTINE'S CHAPEL, HOLY CROSS

Contributors

The Rev. Louis A. Haselmayer is an Oblate of Mount Calvary.

The Reverend Hewitt B. Vinnedge is a member of the faculty of Mississippi Southern College.

Michael, the author of the true story of Father Edwin, is a communicant of Paul's Cathedral, Buffalo, New York.

It is superstitious to put one's hope in malities; but it is pride to be unwilling to submit to them.—*Pascal*.

Editor's Corner

THE editor usually tries to keep discreetly in the background; he has right much to do anyhow. But like everyone he has to say something once in a while. I received a good letter recently giving constructive criticism of the Holy Cross Magazine and for that we are most happy. However one statement we do not think justified. This is in regard to the series of articles by Dr. Hewitt Vinnedge, "New Testament Eschatology and Modern Preaching." The implication was that very few people would be interested in the articles, because they are so specialized. Well that may appear to be so. Eschatology (the theory of the last things) is a burning question and we can back our statement up by the fact that so many apocalyptic sects are now springing up or growing in this country. We went to a conference on rural church work about ten years ago and the Methodist and Baptist clergy, and to a lesser extent the Lutheran and Presbyterians were worried at how many of their people were leaving to join these bodies. The next time a member of Jehovah's Witnesses comes to your door talking about the end of the world what are you going to say? Dr. Vinnedge's articles are thorough and timely; they should be read by the clergy and the laity should be read by the clergy should preach on the subject, that the laity can really learn something out of this—to refute the Pentecostals and Jehovah's Witnesses?—perhaps, but better know what the New Testament means by eschatology.

* * * *

Have you ever tried making a devotional map-book? That may sound like a 'funny' idea, but we are serious. Sometimes you see a perfectly wonderful statement, clear and beautiful, revealing new depths of the Faith and then years later you recall you saw it and forgot to copy it. Now you have even forgotten who said it. Beginning with this issue we are going to include some short passages that appeal to us. If you like them cut them out or copy them into a note book, so that you will have them. From time to time you can read over the book and have much to offer for meditation.

Notes

As many of our readers know, Father Hughson has been ill and has had quite a long time in the hospital. We are glad to report he is better, but is yet unable to give his attention to the many letters of sympathy which have been sent him during the past year, and which he greatly appreciates.

At General Chapter of the Order, the Father Superior announced the following appointments for the coming year: Father Whitall to Saint Andrew's (August); Father Kroll with Father Parsell to Liberia (March); Father Harris to West Park (September); Father Packard to be Novice Master (August); Father Adams to Santa Barbara (November); Father Hawkins to be assistant Novice Master (August).

Father Superior visited the convents at Helmetta and Versailles.

Father Parker gave a mission at St. Andrew's Church, Mastic Beach, Long Island.

Father Packard supplied one Sunday at St. Andrew's Church, Poughkeepsie, New York, and conducted a retreat at St. Mary's Convent, Peekskill, New York.

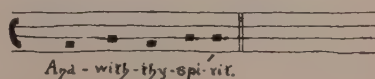
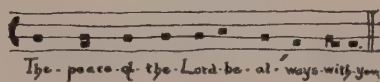
Father Adams supplied one Sunday at the Church of the Holy Comforter, Poughkeepsie, New York.

Father Gunn supplied at the Chapel of the Divine Love, Montrose, New York.

Father Hawkins supplied one Sunday at St. Andrew's Church, Poughkeepsie, New York.

Father Taylor conducted two retreats for seminarists and pre-seminarists at Holy Cross.

The Jews, in testing if He [our Lord] were God, have shown that He was a man.
—Pascal.



QUESTION BOX

A friend contends that Galatians 1:19 means that Mary had another child. St. Matthew 1:18-25 seems to imply that Mary and Joseph actually lived as man and wife. My question is: how can we then refer to Mary as "Blessed Mary Ever Virgin"?

FIRST, let us consider the question of "James, the Lord's brother." The term "brother" was used very loosely in Jewish circles and could mean even cousins. An early tradition says that James was a son of Joseph by a previous marriage, another that he was a cousin of our Lord. New Testament evidence is not conclusive one way or another, but our Lord being a Jew, among whom family ties have always been extremely close, would hardly have commended His mother to the care of St. John had there been other children. (St. John 19:26-27.) As to the reference, St. Matthew 1:18-25, that is again inconclusive. It states nothing about any later marital relations. The whole passage is the statement of St. Joseph's acceptance of the miraculous fact of our Lord's conception. The mention of "a first-born" no more implies other children than the mention of a woman having a son implies that she has daughters. It has been the generally accepted faith of Catholic Christianity that our Lady was "ever virgin." In the case of scriptural silence on subjects like these it is wise and humble to accept the mind of the Church.

Why does the Church ignore healing when the Gospel stresses it?

The Church's lack of interest in the min-

istry of healing is lamentable, but She has not ignored it. Many parishes provide service for the Laying on of Hands as provided for in the Book of Common Prayer. Holy Unction (anointing of the sick with specially blessed oil) ought to be asked for in all cases of serious illness and not just used *in extremis*. A gift that is not used is soon lost. The Church must make more use of Her healing gift, for it is a part of the Gospel, but not, as some erroneously suppose, the whole part.

Isn't any other religion as good as Christianity if people are worshipping God in their own way, and are not really evil?

No. Christianity is not a religion, but a faith, a way of life. And it is not just a way, but *the* way. The Apostles were told to go into all the world and to teach all men everywhere and to baptize them in a special way. Jesus Christ is what makes Christianity unique. No two mutually opposed revelations of God could *both* be true: there is only one Truth (St. John 14:6.) The fact that a person is not morally evil does not make him a Christian. Our Lord did not tell us to do as we pleased, just staying clear of trouble. Christianity is a matter of believing something and of doing something according to the specific instructions of our Lord Himself.

(All questions should be addressed to the Question Box, Holy Cross Magazine, West Park, New York).

Intercessions

Please join us in praying for:—

Father Superior attending General Convention, San Francisco, September 26-October 13; preaching at the Church of St. Mary the Virgin, San Francisco, October 2.

Father Kroll conducting a retreat for the Order of St. Anne, Kingston, New York, October 2-9.

Brother Herbert beginning his seminary training at the General Theological Seminary, New York City.

Father Packard showing the Liberty Films and speaking on the Mission at Chapel of the Nativity, Germantown, Philadelphia, October 12.

Father Hawkins conducting the private retreats at Holy Cross Monastery, September 26-30.

An Ordo of Worship and Intercession Sept. - Oct. 1949

- St Cyprian BM Double R gl col 2) St Ninian BC—*for persecuted Christians*
- Of St Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration)—for the Liberian Mission*
- 14th Sunday after Trinity Semidouble G gl col 2 of the Saints 3) *ad lib* cr pref of Trinity—*Thanks-giving for benefactors*
- St Theodore of Tarsus Double W gl—*for the Confraternity of the Love of God*
- Vigil of St Matthew V col 2) of St Mary 3) for the Church or Bishop—*for the bishops of the Church*
- St Matthew Ap Ev Double II Cl R gl col 2) Ember Wednesday cr pref of Apostles LG Ember Day—*for all ordinands*
- Thursday G Mass of Trinity xiv col 2) of the Saints 3) *ad lib*—*for the Faithful Departed*
- Ember Friday V col 2) of the Saints 3) *ad lib*—*for the peace of the world*
- Ember Saturday V col 2) of the Saints 3) *ad lib*—*for St Andrew's School*
- 15th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—*for the anxious discouraged and afraid*
- St Isaac Jogues and his Companions Martyrs in America Double R gl—*for guidance to General Convention*
- SS Cosmas and Damian MM Double R gl—*for the prophetic witness of the clergy*
- St Wenceslaus M Double R gl—*for all in temporal authority*
- St Michael and All Angels Double I Cl W gl cr—*for St Michael's Monastery Tennessee*
- St Jerome CD Double W gl cr—*for Priests Associate*
- October 1 *Of St Mary Simple W gl col 2) St Remigius BC 3) of the Holy Spirit pref BVM (Veneration)—for all shrines of our Lady*
- 16th Sunday after Trinity Semidouble G gl col 2) Guardian Angels cr pref of Trinity—*for the sorrowing*
- Monday G Mass of Trinity xvi col 2) of the Saints 3) for the faithful departed 4) *ad lib*—*for the Oblates of Mount Calvary*
- St Francis of Assisi Gr Double W gl—*for the Franciscans*
- Wednesday G Mass of Trinity xvi col 2) of the Saints 3) *ad lib*—*for increase of the ministry*
- St Bruno C Double W gl col 2) St Faith VM—*for the increase of the contemplative life*
- Friday G Mass as on October 5—*for the return of the lapsed*
- St Brigit of Sweden L Double W gl—*for Christian family life*
- 17th Sunday after Trinity Semidouble G gl col 2) SS Denys B Rusticus and Eleutherius MM cr pref of Trinity—*for Christian reunion*
- Monday G Mass of Trinity xvii col 2) of the Saints 3) for the faithful departed 4) *ad lib*—*for the Seminarians Associate*
- Tuesday G Mass of Trinity xvii col 2) of the Saints 3) *ad lib*—*for the Confraternity of the Christian Life*
- Wednesday G Mass as on October 11—*for our novitiate*
- St Edward KC Double W gl—*for religious education*
- Friday G Mass as on October 11—*for the spirit of penitence*
- St Theresa V Double W gl—*for Mount Calvary Santa Barbara*
- 18th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—*for the tempted*

We Are Cheered Up!

Here Are Some Of The

Responses Received

To Our Letter "*We Are In Trouble*"

Which Appeared In The July Issue

Canterbury College Students Are Helping:

"Dear Father: A group of students, alumni and friends of Canterbury College have formed themselves into a committee whose purpose is to raise subscriptions for the *Holy Cross Magazine*. There is a representative in each parish and mission in the city of Indianapolis, and one at Canterbury. Each member will send in his names and money separately. Enclosed you will find list of names and addresses for eight new subscriptions, and Check \$20. We certainly do not want the Magazine to stop. If there is any other thing which we can do for the magazine or The Order please do not hesitate to call upon us."

Bishop Mallett wrote:

"I was thrilled and pleased to see the Canterbury College students working for new subscriptions. I am enclosing my check for two new ones. My wishes and prayers for a larger life."

"Dear Father: My deepest apology for being so careless in not realising your subscription trouble—or rather ours—for I am part of the family too. I enclose four new ones, and my own renewal, and will keep my eyes open for new prospects."

"I am unable to canvass for new subscriptions but I want to do my part. Enclosed is a check for \$100.00." (Note: We are using part of this gift to send subscriptions to hospitals).

"I have been a subscriber since 1886 and the Magazine has helped me in so many ways. In these days of carelessness and indifference, the Magazine is badly needed. Enclosed is a check for \$50. and I hope a way may be found to carry on the good work."

"I look forward to each copy of the Magazine and would be lost without it. Please accept the enclosed \$5. in memory of my beloved husband."

Richardson Wright's Visit

On a blistering hot day the editor of "House and Garden" made the trip to West Park, (returning to New York the same day), to give the Editor and Business Manager the benefit of his wide experience as a Churchman and Publisher. We hope to adopt many of his suggestions for improving the Magazine, both as to content and format. (Incidentally in that three-hour conference we got about \$10,000 worth of ideas—for free!).

Lack of space keeps us from quoting from a score of fine letters. We want to stress this—many subscribers sent in gifts ranging from 25 Cents to Five Dollars. Not a few of them apologized for the smallness of the gift. Please dear friends don't ever apologize. We are grateful for every contribution to the work of publication, and no gift, to us at least, is "small". We value each and every one, and always ask God to bless the giver—yes, sitting right at our desk as we open the mail and also in the Chapel as we offer Holy Mass for you all.

Press Notes

We plan to publish early in 1950, a large work by Fr. Spencer, O.H.C., entitled "Ye Are The Body—A People's History of the Church." This book will be 9 x 6 in page-size and will probably run to nearly 400 pages. The probable selling price will be \$3.75 or \$4. We are making a pre-publication offer at \$3.00 per copy. This offer will expire December 1st, 1949. All orders must be accompanied by remittance. We will acknowledge orders, but we cannot set a definite date for delivery of copies.

Father Roy Rawson, a Priest Associate, who was in residence at Holy Cross for a year and a half and who did such able work in The Press office has now become Rector of Grace Church, Menomonie, Wisconsin, in the diocese of Eau Claire. We miss him very much and our good wishes and prayers follow him.

We hope that all Associates of The Order attending General Convention will speak a good word for our work. We plan to have a modest exhibit, and will distribute sample copies of our Magazine.

Pre-publication Offer...

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By Fr. Spencer, O.H.C.

To be published early in 1950

Approximately 400 pages 9 x 6

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